Zaef Hadees Aur Naam Nihaad Ahle Hadees

MARCH 1, 2018 / SK AVAIZ HUSSAIN

Zaeef Ahadees Ka Mutlaqan Inkar Karna Inkaar E Hadees Ka Darwaza Kholna Hai

Ghair Muqallideen Hazraat Ka Qiblah O Ka'bah Zamana Waqat Aur Halaat Ke Pesh Nazar Badalta Hai, Aur Kabhi Kabhi Kisi Shakhsiyat Ka Ghalbah Aur Tasallut Un Par Itna Hojata Hai Keh Us Ke Samne Aglon Ki Saari Tehqeeqaat Kal'ad Qarar Pati Hain, Aur Is Bare Me Un Ke Ghuloo Ka Yeh Aalam Hota Hai Keh Muhaddiseen O Ahle Ilm Ke Aam Faislon Ko Bhi Wo Banazar Hiqarat Dekhte Hain.

Aj Kal Salafi Ghair Muqallideen Par Albani Naam K Eek Shaami Ghair Muqallid Ka Isi Qism Ka Tasallut Hai, Albani Ko Ghair Muqallideen Bhot Bada Muhaqqiq Bhot Bada Muhaddis Aur Fann E Hadees O Rijaal Ka Imam Azam Samajhte Hain , Haalanke Albani Ka Sab Se Bada Wasf Ye Hai Keh Us Ne Hadees E Rasool Aur Sunnat E Rasool Se Logon Ko Bargashta Karne Ka Ek Jaal Bichaya Hai, Ye Arab Dunya Me Hindustan Ka Waheed Uddin Khan Hai , Waheed Uddin Khan Aur Albani Ka Mushtarikah Wasf Ye Hai Ke Ye Dono Ta'alla Aur Khud Raai Ke Aakhri Maqaam Par Hain , Anaa Parasti Ke Dono Mareez Hain , Aglon Ki Tehqeeqaat Dono Ke Nazdeek Haich Hain Aur Unke Ilmi Kaarnamo Kin A Waq'at Waheed Uddin Khan Ke Dil Me Hai Aur Na Albani Ke Dil Me, Dono Ka Maidan Alag Alag Hai, Magar Ana Parasti O Khud Parasti Aur Apni Tehqeeq O Waye Par Israr O Jamood Aur Apne

Samne Badon Badon Par Ghurrana Aur Aankhne Dikhlana Aur Us Ko Munh Chirdana, Hamah Daani Ka Dawa Karna Ye Baaten Dono Me Badi Ifraat Se Paayi Jati Hain.

Albani Sahab Jin Ka Poora Naam "Muhammad Nasir Uddin Albani" Hai Apne Zzauq Mutaali'aa Ki Bunyaad Par Allama Aur Muhaddis Hogaye The, Aur Jab Aadmi Bilaa Kisi Murshid Ki Rehnumai Ke Ilm Ke Maidan Me Qadm Rakhta Hai To Ghair Muqallidiyat Us Ke Isteqbaal Ke Liye Tayyar Rehti Hai Aur Who Ghair Muqallid Hojata Hai, Aam Taur Par Yahi Dekha Gaya Hai , Illa Yeh Keh Allah Ta'ala Kisi Ki Dastageeri Farmaye.

Albani Sahab Bhi Ghair Muqallid Hogaye Aur Phir Aslaaf Unki Nigaah Me Baune Qarar Paaye Aur Chaunkeh Albani Sahab Ne Hades Hi Ko Apna Ilmi Maidan Banaya Tha Is Liye Un Ka Sab Se Ziyada Waar Muhaddiseen Par Hi Hua Aur Ahadees E Rasool Sallallahu Alaihi Wasallam Ko Unho Ne Apna Nishana E Mashq E Sitam Banaya, Imam Bukhari, Imam Muslim, Imam Abu Dawood, Imam Nasai, Imam Tirmizi Aur Ibne Majah Sab Par Unho Ne Teer Chalaya Aur Sab Ko Zakhmi Kiya, Insha Allah Iski Tafseel Kisi Alag Mustaqil Mazmoon Me Ki Jayegi.

Hadees E Rasool Sallallahu Alaihi Wasallam Ke Bare Me In Ki Jura't Ka Aalam Ye Hai Keh Apni Tehqeeq Ke Aetemaad Apr Jis Ko Chaha Zaeef Qarar Diya Aur Jis Ko Chah Saheeh Qarar Diya, Sihaah E Sitta Naam Ki Hades Ko Jo 6 Kitaben Hain Aur Jo Shuroo Zamana Se Lekar Aaj Tak Sihaah E Sitta Ke Naam Hi Se Mashhoor Thiin Unko 2 Hisson Me Taqseem Kardiya, Maslan Saheeh Abu Dawood Aur Zaeef Abu Dawoo, Saheeh Tirmizi Aur Zaeef Tirmizi Waghairah In Ke Is Kaarname Par Dunyaa E Ghair Muqallidiyat Me Shaadiyane Baje Aur Ahle Sunnat Musalmano Ne Kaha Keh ان هي الا فتنة جديدة في الاسلام Yani Yeh Islam Me Ek Naya Fitna Hai.

Salafi Ghair Muqallideen Ka Halqah Albani Ki Azmat Ke Samne Sar Teke Hue Hai Aur Unki Tehqeeq Ko Aakhri Tehqeeq Ka Darjah Deta Hai.

Zaeef Hades Ka Naam Le Kar Albani Ne Naujawan Tabqah Me Hadees Ke Khilaaf Zaher Phaila Diya Hai Aur Jis Airey Ghairey Ko Dekho Wo Keha Nazar Aata Hai Keh Zaeef Hadees Par Amal Haraam Hai, Yeh Wo Awaam Kal An'aam Hain Jin Ko Pata Nahi Ke Hades Ka Kisi Wajeh Se Muhaddiseen Ki Istelaah Me Zaeef Qarar Paana Iska Matlab Ye Nahi Hai Ke Muhaddiseen Ke Yahan Wo Hadees Matrook Aur Naqaabil E Amal Hai. Agar Aisa Hi Hota To Sainkdo Zaeef Hades Par Muhaddiseen Ke Yahan Amal Kyu Hota, Aur Muhaddiseen Un Ko Apni Kitabon Me Zikr Hi Kyu Karte, Un Zaeef Ahadees Ko Muhaddiseen Ye Jante Hue Bhi Keh Ye Hadeesen Zaeef Hain , Phir Bhi Un Ko Apni Kitabon Me Zikr Karte Hain Is Ka Saaf Matlab Ye Hai Ke Ye Hadeesen Agarcheh Istelaahan Zaeef Hain Magar Amalan Maqbool Hain, Mahez Sanad Ka Zo'f Dekh

Kar Is Ko Mardood Nahi Qarar Diya Jasakta Aur Yahi Wajeh Hai Keh Muhaddiseen Ka Maroof Usool Hai Keh Sanad Ke Zaeef Hone Par Matan Ka Zaeef Hona Laazim Nahi Aata Yani Yeh Zaroori Nahi Hai Keh Hadees Ki Sanad Me Raawi Zaeef Ho To Hadees Ka Mazmoon Bhi Naqaabil E Ehtejaj Hoga Aur Is Ki Nisbat Allah Ke Rasool Sallallahu Alaihi Wasallam Ki Taraf Durust Nahi Hogi.

Zaeef Ahadees Ka Naam Lekar Hadees E Rasool Se Rugardani Ka Amal Aaj Jo Jari Hai Muhaddiseen Me Is Ka Kahin Wujood Nahi Tha , Ye Bilkul Nayee Gumrahi Aur Nayee Bid'at Hai Aur Inkaar E Sunnat Ka Khufya Raasta Hai, Ghair Muqallideen Aaj Isi Raste Par Sarpat Daurd Rahe Hain.

Maine Jo Ye Arz Kiya Keh Kisi Hadees Par Muhaddiseen Ki Taraf Se Zo'f Ka Hokum Lagne Ka Ye Matlab Nahi Hai Keh Wo Hades Qaabil E Rad Hai Aur Muhaddiseen Ke Yahan Us Par Amal Jayaz Nahi Hai Isko Chand Misalon Se Wazeh Karta Hun Take Qaraeen Andaza Lagayen Keh Zaeef Hadees Par Amal Karne Ka Muhaddiseen Ke Yahan Aam Taur Par Dastoor Tha Aur Zaeef Hades Ka Inkar Ye Zamana E Haal Ki Bid'at Hai Jis Ka Mojid Ghair Muqallideen Ka Tabqah Hai, Muhaddiseen Ke Yahan Is Umoomi Andaaz Me Zaeef Hades Ko Mardood Qarar Dene Ka Tasawwur Nahi Tha, Jo Aaj Ghair Muqallideen Ke Yahan Paaya Jata Hai.

Note: Muhaddiseen Ke Yahan Wahi Zaeef Hadeesen Naaqabil E Amal Hoti Thiin Jin Ka Zo'f Bhot Shaded Hota Tha Aur Koi Khaariji Qareenah Hades Ke Mazmoon Ka Moid Nahi Hota Tha Ya Phir Jin Ke Bare Me Muhaddiseen Ka Ye Faisla Hota Tha Keh Ye Hadees Mauzoo Aur Man Ghadat Hai , Baqiyan In Do Qismo Ke Ilawa Tama Zaeef Hadeesen Muhaddiseen Ke Yahan Maqbool Aur Qaabil E Amal Thiin.

Ap Mandarjah Zail Misaalon Me Ghaur Farmaayen Aur Ye Maloom Karen Muhaddiseen Aur Fuqahaa Ke Yahan Zaeef Hadees Par Amal Tha Ya Nahi Aur Jo Log Mutlaqan Zaeef Hadees Ko Mardood Qarar Dete Hain , Un Ka Amal Muhaddiseen Ke Tareeq Ke Khilaf Hai Ya Muwafiq.

<u>Misaal No (1):</u>

Tirmizi Shareef Me Hai Keh Hazrat Abdullah Bin Umar Razi Allahu Anhu Farmate Hain Keh Huzoor Sallallahu Alaihi Wasallam Ne Farmaya 10 Zaq(Ek Paimana Hai) Shahed (Honey) Se Ek Zaq Zakaat Nikaali Kaye.

Imam Tirmizi Rahmatullahi Alaih Farmate Hian «حَدِيثُ ابْنِ عُمَرَ فِي إِسْنَادِهِ مَقَالٌ» Yani Hazrat Abdullah Bin Umar Razi Allahu Anhu Ki Hadees Ki Sanad Me Kalaam Hai Yani Ye Hadees Sanadan Saheeh Nahi Hia

Phir Farmate Hian Keh وَلَا يَصِحُّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا البَابِ كَبِيرُ شَيْءٍ Yani Is Bare Me Koi Hadees Saheeh Nahi Hai. (Sunan Tirmizi Hadees No 631).

Imam Bukhari Rahmatullahi Alaih Farmate Hain Keh وَقَالَ الْبُخَارِيُّ فِي تَارِيخِهِ لَا يَصِحُّ فِي زَكَاةِ الْعَسَلِ شَيْءٌ

Yani Shahed Ki Zakaat Ke Bare Me Koi Ek Hadees Bhi Saheeh Nahi Hai. (Tohfatul Ahwazi 3/218)

Maloom Hua Keh Muhaddiseen Ke Yahan Shahed Me Zakat Ke Bare Me Ek Bhi Saheeh Hadees Nahi Hai, Magar Is Ke Bawajood Imam Tirmizi Rahmatullahi Alaih Farmate Hain«وَالعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ العِلْمِ وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ» . (Sunan Tirmizi Hadees No 631).

Yani Hazrat Abdullah Bin Umar Razi Allahu Anhu Ki Jo Hadees Hai Keh Dus Zaq Shahad Me Ek Zaq Zakat Hai Isi Par Aksar Ahle Ilm (Yani Muhaddiseen O Fuqahaa) Ka Amal Hai Aur Isi Ke Qaayel Imam Ahmad Aur Imam Ishaaq Hain.

Naazireen Ghaur Farmaiyen Keh Shahad Me Zakat Wajib Hai Ya Nahi Aur Hai to Kitni Shahed Me Kitni Zakat Hai Is Baare Me Muhaddiseen Ki Istelaah Ke Aetebar Se Ek Bhi Hadees Saheeh Nahi Hai. Hazrat Abdullah Bin Umar Razi Allahu Anhu Ki Bhi Riwayat Muhaddiseen Ke Aetebar Se Zaeef Hai Magar Iske Bawajood Imam Tirmizi Farmate Hain Keh Hazrat Abdullah Bin Umar Razi Allahu Anhu Ki Hadees Par Aksar Fuqahaa O Muhaddiseen Ka Amal Hai Aur Imam Ahmad Aur Imam Ishaaq Jo Faqeeh Se Ziadah Muhaddis Hain, Un Ka Mazhab Bhi Yahi Hai Keh 10 Zaq Me Ek Zaq Zakat Wajib Hai.

Isse Saaf Malum Hua Ke Muhaddiseen Ki Istelaah Me Kisi Hadees Ka Sanadan Zaeef Hone Ka Matlab Ye Nahi Hai Keh Who Hadees Matrook Hai Aur Us Par Amal Jayaz Nahi Aur Yeh Keh Is Ka Mazmoon Bhi Huzoor Sallallahu Alaihi Wasallam Se Sabit Nahi.

Misaal No(2):

Tirmizi Shareef Me Hazrat Abdullah Bin Umar Razi Allahu Anhu Ki Riwayat Hai Keh Huzoor Sallallahu Alaihi Wasallam Ka Irshad Tha Ke Darmiyan Saal Me Agar Kisi Ke Paas Maal Aaya Ho To Jab Tak Keh Is Par Poora Saal Na Guzar Jaye Us Me Zakat Na Hogi.

Is Hadees Ki Sanad Me Abdur Rahman Bin Zaid Naami Ek Raawi Hai , Imam Tirmizi Rahmatullahi Alaih Farmate Hain: Wo Zaeef Ha , Imam Ahmad Bin Hambal, Ali Bin Madeeni Aur Doosro Ne Us Ko Zaeef Qarar Diya Hai , Ye Bhot Ziadah Ghalti Karta Tha, Maulana Abdur Rahman Mubarakpoori Farmate Hain Keh Bila Shubah Is

Baab Ki Marfoo' Riwayat Zaeef Hai , Gharz Ye Marfoo Riwayat Muhaddiseen Ki Istelaah Me Zaeef Hai, Magar Is Ke Bawajood Imam Tirmizi Rahmatullahi Alaih Farmate Hain

وَبِهِ يَقُولُ مَالِكُ بْنُ أَنَسٍ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ

Keh Yahi Mazhab Yani Darmiyaan Saal Me Agar Maal Haasil Hojaye To Saal Poora Hone Par Hi Is Me Zakat Wajib Hogi, Imam Malik, Imam Shafai, Imam Ahmad Bin Hambal, Aur Imam Ishaaq Ka Hai.(Sunan Tirmizi Hadees No 632)

Ye Tamam Jaleel Ul Qadr Muhaddiseen O Fuqahaa Hain Unho Ne Is Zaeef Hadees Par Amal Kar Ke Batladiya Keh Sanadan Kisi Hadees Ka Zaeef Hone Ka Matlab Ye Qat'an Nahi Hai Keh Wo Huzoor Sallallahu Alaihi Wasallam Se Sabit Bhi Nahi Hai.

Misaal No (3):

Tirmizi Shareef Me Hai Keh Hazrat Muaz Razi Allahu Anhu Ne Huzoor Sallallahu Alaihi Wasallam Ko Khat Likh Kar Maloom Kiya Keh Sabziyon Me Zakat Wajib Hai Ya Nahi, To Aap Sallallahu Alaihi Wasallam Ne Un Ko Likha Ke Sabziyon Me Zakat Nahi.

Imam Tirmizi Rahmatullahi Aliah Farmate Hain Keh إِسْنَادُ هَذَا الحَدِيثِ لَيْسَ بِصَحِيحٍ Yani Is Hadees Ki Sanad Saheeh Nahi Hai Aur Phir Farmate Hian Keh وَلَيْسَ يَصِحُّ فِي هَذَا البَابِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ Yani Is Masle Me Huzoor Sallallahu Alaihi Wasallam Se Ek Hadees Bhi Saheeh Warid Nahi Hai ,(Sunan Tirmizi Hadees No 638)

Maulana Abdur Rahman Mubarak Poori Farmate Hain Keh وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ وَمُحَمَّدِ بْنِ جَحْشٍ وَأَنَسٍ وَطَلْحَةَ لَكِنَّهَا كُلَّهَا ضَعِيفَةٌ Yani Is Masle Me Hazrat Ali , Hazrat Ayesha, Hazrat Muhammad Bin Jahash , Hazrat Anas Aur Hazrat Talha Razi Allahu Anhum Se Riwayat Hain Lekin Sab Ki Sab Zaeef Hain.(Tohfatul Ahwazi 3/232)

Gharz Sabziyon Me Zakat Wajib Na Hone Ke Bare Me Ek Hadees Bhi Saheeh Nahi Hai. Magar Is Ke Bawajood Baqaul Imam Tirmizi Tamam Fuqahaa O Muhaddiseen Ka Isi Par Amal Hai Yani Un Ke Nazdeek Sabziyon Me Zakat Nahi Hai, Imam Tirmizi Ke Alfaaz Ye Hain:

وَالعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ العِلْمِ

Yani Mazkoorah Hazrat Muaz Razi Allahu Anhu Wali Hadees Par Aam Muhaddiseen P Fuqaha Ka Amal Hai. (Sunan Tirmizi Hadees No 638)

Maloom Hua Ke Kisi Hadees Ka Zaeef Hona Us Par Amal Na Karne Ka Bahana Nahi Ban Sakta Jo Zaeef Hadees Ko Mutlaqan Mardood Qarar Deta Hai Us Ki Ye Rawish Ahle Ilm Kea Aam

Mazhab Ke Khilaaf Hai, Fuqahaa O Muhaddiseen Ka Kabhi Ye Mazhab Nahi Raha Keh Jis Hadees Ki Sanad Kamzor Ho Use Mardood Qarar Diya Jaye Aur Us Par Amal Karna Haram Ho.

Misaal No (4):

Tirmizi Shareef Me Hazrat Abdullah Bin Masood Razi Allahu Anhu Ki Riwayat Hai Keh Huzoor Sallallahu Alaihi Wasallam Ne Farmaya Keh Jis Ke Paas Khaane Peene Aur Zarooriyaat Poori Hone Ke Baqadr Paisa Hai Aur Phir Wo Sawaal Karta Hai To Qayamat Ke Roz Who Is Haal Me Aayega Keh Uska Chehra Makrooh Aur Be Raunaq Hoga.

Is Riwayat Ka Ek Rawi Hakeem Bin Jubair Hai Uske Bare Me Imam Tirmizi Farmatre Hain Keh Sho'bah Ne Is Ke Bare Me Kalaam Kiya Hia, Maulana Abdur Rahman Mubarakpoori Farmate Hian Keh Sho'bah Ke Ilawa Doosron Ne Bhi Is Par Kalaam Kiya Hai. Imam Zahbi Rah Kehte Hain Keh Ye Shiya Tha, Imam Ahmad Farmate Hain Ke Ye Zaeef Aur Munkarul Hadees Hai , Imam Nasai Rah Farmate Hian Ke Wo Qawi Nahi Hia, Daar Qutuni Rah Farmate Hain Keh Ye Matrook Raawi Hai , Imam Jozaani Rah Farmate Hain Keh Ye Kazzab Yani Bhot Bada Jhoota Tha. Hafiz Ibne Hajar Bhi Isko Zaeef Qarar Dete Hain Aur Farmate Hain Key Ye Shi'yat Ke Sath Muttahim Tha.

(Tohfatul Ahwazi 3/253)

Maloom Hua Ke Hakeem Bin Jubair Ki Wajeh Se Muhaddiseen Ki Istelaah Me Ye Hadees Sakht Zaeef Hai Magar In Tamam Ke Bawajood Imam Tirmizi Farmate Hain Keh وَالعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَصْحَابِنَا

Yani Is Hadees Par Hamare Baaz Muhaddiseen Ka Amal Hai Aur Phir Farmate Hian Keh وَبِهِ يَقُولُ الثَّوْرِيُّ، وَعَبْدُ اللَّهِ بْنُ المُبَارَكِ، وَأَحْمَدُ، وَإِسْحَاقُ Yani Isi Ke Qaail Imam Sufyan Sauri, Imam Abdullah Bin Mubarak, Imam Ahmad Bin Hambal Aur Imam Ishaaq Rahimahumullah Hain.(Sunan Tirmizi Hadees No:650,651)

Naazireen Yaad Rakhen Keh Ye Mazkoorah Chaaro Imam Muhaddiseen Ke Maabain Aaftaab O Mehtaab Ki Haisiyat Rakhte Hain Aur Un Ka Amal Is Zaeef Hadees Par Hai, Balkeh Imam Tirmizi To Saaf Saaf Is Hadees Ko Hasan Qarar Dete Hain.

Is Se Ye Haqeeqat Waashgaaf Hui Keh Kisi Hadees Ka Sanadan Zaeef Hona Muhaddiseen Ke Yahan Aisa Aib Kabhi Nahi Tha Keh Us Ki Wajeh Se Us Hadees Ko Chord Kar Inkaar E Hadees Ka Chaupar Darwaza Khol Diya Jaye, Jaisa Ke Aaj Kal Ke Ghair Muqallideen Aur Albaniye Uska Shor Machaa Hue Hain Aur Is Taraf Unho Ne Na Maloom Kitni Hadeeson Ka Inkar Kar Diya Hai.

Misaal No (5):

Nisf Shaban Ki Raat Ki Shariyat Me Koi Fazeelat Hai Ya Nahi? Imam Tirmizi Ne Is Bare Me Hazrat Ayesha Razi Allahu Anha Ki Ek Hadees Zikr Ki Hai Jis Me Huzoor Sallallahu Alaihi Wasallam Ka Baqee' Mubarak Me Jaane Ka Zikr Hai Aur Aap Ka Ye Farmaan Maujood Hai Keh Khuda Wand E Khuddoos Nisf Shaban Ki Shab Me Aasman E Dunya Ki Taraf Nuzool Fermata Hai Aur Beshumaar Logon Ki Maghfirat Farmata Hai.

Ye Hadees Zaeef Hai, Imam Bukhari Rah Bhi Is Ko Zaeef Qarar Dete Hain Aur Is Baab Me Jitni Bhi Hadeesen Hain Sab Zaeef Hain, Magar Maulana Abdur Rahman Mubarakpoori Farmate Hain Keh Tamam Ahadees Ko Milakar Dekha Jaye To Maloom Hota Hia Keh Is Hadees Ki Asal Hai Aur Phir Farmate Hain Keh فَهَذِهِ الْأَحَادِيثُ بِمَجْمُوعِهَا حُجَّةٌ عَلَى مَنْ زَعَمَ أَنَّهُ لَمْ يَثْبُتْ فِي فَضِيلَةِ لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ شَيْءٌ (Tohfatul Ahwazi 3/367)

Yani Ye Tamam Hadeesen Milaakar Unke Khilaaf Hujjat Hain Jin Ka Dawaa Hai Keh Nisf Shaban Ki Raat Ki Fazeelat Me Koi Hadees Sabit Nahi Hai.

Misaal No (6):

Rozaedaar Surma Laga Sakta Hai Ya Nahi, Is Bare Me Hazrat Anas Razi Allahu Anhu Ki Riwayat Hai Jis Me Huzoor Sallallahu Alaihi Wasallam Ne Rozedaar Ko Surma Lagane Ki Ijazat Di Hai, Lekin Ye Hadees Zaeef Hai Aur Is Bare Me Ek Hadees Bhi Saheeh Nahi Hai. Imam Tirmizi Rahmatullahi Alaih Farmate Hain, حَدِيثُ أَنَسٍ حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالقَوِيِّ Yani Hazrat Anas Razi Allahu Anhu Ki Hadees Ki Sanad Qawi Nah Hai Aur Phir Farmate Hain Keh وَلَا يَصِحُّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا البَابِ شَيْءٌ Yani Huzoor Akram Sallallahu Alaihi Wasallam Se Is Bare Me Koi Hadees Saheeh Nahi Hai.(Sunan Tirmizi Hadees No 726)

Lekin Is Ke Bawajood Maulana Abdur Rahman Mubarakpoori Farmate Hain: فِيهِ جَوَازُ الِاكْتِحَالِ بِلَا كَرَاهَةٍ لِلصَّائِمِ وَبِهِ قَالَ الْأَكْثَرُونَ

(Tohfatul Ahwazi 3/347)

Yani Is Hadees Me (Jo Zaeef Hai) Is Ka Bayan Hai Keh Rozedar Ko Bila Kiraahat Surma Lagana Jayaz Hai Aur Isi Ke Qaayal Aksar Fuqaha O Muhaddiseen Hain Aur Phir Farmate Hain Keh فَالرَّاجِحُ هُوَ الْقَوْلُ بِالْجَوَازِ مِنْ غَيْرِ كَرَاهَةٍYani Raajeh Baat Yahi Hai Keh Bilaa Kirahat Roze Daar Ko Surma Lagana Jayaz Hai. (Tohfatul Ahwazi 3/348)

Goya Mahez Hadees Ka Sanadan Zaeef Hona Har Jagah Is Ke Matrook Hone Ki Alamat Nahi Banta Aur Na Aam Taur Par Ahle Ilm Ka Kisi Zamane Me Ye Mazhab Raha Hai Keh Ahdees Ke Sanadan Zaeef Ko Us Par Amal Na Karne Ka Bahana Bana Liya Jaye

, Ye Gumraahi To Zamana Haal Ki Hai, Jab Se Ilm E Hadees Ko Albani Jaise Logon Ne Apni Tehqeeqaat E Aaliyah Se Nawazna Shuroo' Kardiya Hai.

Misaal No (7):

Aadmi Par Haj Kab Wajib Hoga? Imam Tirmizi Rah Ne Is Bare Me Hazrat Abdullah Bin Umar Razi Allahu Anhu Ki Riwayat Zikr Ki Hai, Is Me Hai Keh Ek Shakhs Huzoor Sallallahu Alaihi Wasallam Ke Paas Aaya Aur Usne Aap Se Poocha Haj Kab Wajib Hota Hai , To Aap Sallallahu Alaihi Wasallam Ne Jawab Diya Jab Aadmi Ke Paas Zaad E Safar Aur Sawari Ka Intezam Ho To Haj Wajib Ho Jata Hai.

Maulana Abdur Rahman Mubarak Poori Farmate Hain Keh Is Hadees Ki Sanad Me Ibrahim Bin Yazeed Khoori Hai Aur Wo Matrook Ul Hadees Hai, Abu Bakr Bin Munzir Ka Kalaam Mubarakpoori Sahab Ne Naqal Kiya Hai Keh Is Bare Me Ek Hadees Ki Bhi Sanad Saheeh Nahi Hai (Tohfatul Awhwazi) Is Hadees Ke Jitney Mustanad Shawahid Hain Un Me Se Ek Bhi Saheeh Nahi Hai , Gharz Keh Ye Hadees Zaeef Aur Uske Saare Shawahid Zaeef Magar Is Ke Bawajood Imam Tirmizi Farmate Hain:

وَالعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ العِلْمِ: أَنَّ الرَّجُلَ إِذَا مَلَكَ زَادًا وَرَاحِلَةً وَجَبَ عَلَيْهِ الحَجُّ
Yani Tamam Ahle Ilm Yani Fuqahaa O Muhaddiseen Ka Isi Hadees Par Amal Hai, Sab Ka Yahi Mazhab Hai Keh Agar Aadmi Zaad E Safar Aur Sawari Ka Maalik Hai To Us Par Haj Wajib Hai.

(Sunan Tirmizi Hadees No: 813)

Balkeh Imam Tirmizi To Is Hadees Ki Sanad Me Jo Zo'f Hai Us Ki Bilkul Parwah Na Karte Hue Farmate Hain Keh Ye Hadees Hasan Saheeh Hai, Imam Tirmizi Rah Ke Is Faisle Se Maloom Hua Keh Hadees Sanadan Zaeef Hone Ke Bawajood Mazmoon Ke Aetebar Se Saheeh Aur Hasan Bhi Hoti Hai Aur Sanad Ka Zo'f Koi Aisa Ifreet Nahi Hai Keh Is Ki Bunyaad Par Hadees Ka Inkar Hi Kardiya Jaye.

Shayad Koi Sahab Albaniyon Me Se Yekahne Keh Imam Tirmizi Ko Pata Hi Na Ho Keh Ye Hadees Sanadan Zaeef Hai Is Wajeh Se Unho Ne Is Ko Saheeh Hasan Keh Diya Hai To Arz Ye Hai Keh Ye Ghalat Hai, Imam Tirmizi Ko Khoob Pata Hai Keh Is Hadees Ki Sanad Me Jo Ibrahim Bin Yazeed Hai Wo Kaun Hai Aur Ye Bhi Pata Hai Keh Is Par Kalaam Kiya Gaya Hai , Imam Tirmizi Rah Farmate Hain Keh

«وَإِبْرَاهِيمُ هُوَ ابْنُ يَزِيدَ الخُوزِيُّ المَكِّيُّ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ العِلْمِ مِنْ قِبَلِ حِفْظِهِ»

Yani Ibrahim Bin Yazeed Wo Khauri Makki Hai Aur Kuch Logon Ne Is Par Iske Haafieh Ki Wajeh Se Jarah Bhi Ki Hai.
(Sunan Tirmizi Hadees No: 813)

Misaal No (8):

Janaze Ki Namaz Me Surah Fatiha Padhi Jaye Ya Nahi? Is Bare Me Imam Tirmizi Rah Ne Hazrat Ibne Abbas Razi Allahu Anhu Ki Riwayat Zikr Ki Hai Keh Huzoor Sallallahu Alaihi Wasallam Ne Namaz E Janazah Me Surah Fatiha Padhi Hai.

Is Hadees Ke Bare Me Imam Tirmizi Rah Farmate Hain Keh

«حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَاكَ الْقَوِيِّ، إِبْرَاهِيمُ بْنُ عُثْمَانَ هُوَ أَبُو شَيْبَةَ الوَاسِطِيُّ مُنْكَرُ الحَدِيثِ»

Is Ki Sanad Bhot Ziyadah Qawi Nahi Hai Is Me Ek Raawi Ibrahim Bin Usman Hai Jo Munkarul Hadees Tha.
(Sunan Tirmizi Hadees No: 1026)

Magar Iske Bawajood Is Hadees Par Muhaddiseen Ki Ek Jamat Ka Amal Hai, Yeh Is Baat Ki Daleel Hai Keh Agarche Hadees Sanadan Saheeh Nahi Hai, Magar Doosre Qarain Batla Rahe Hain Ke Ih Hadees Ka Mazmoon Sabit Hai.

Pas Maloom Hua Keh Mahez Kisi Hadees Ki Sanad Hi Nahi Dekhi Jayegi Balkeh Doosre Qarain Se Bhi Shahadat Hasil Ki Jayegi. Agar Ye Qarain Batlaa Rahe Hain Keh Hadees Sanadan Zaeef Hone Ke Bawajood Apne Mazmoon Ke Aetebar Se Saheeh Hait O Is Ko Rad Nahi Kiya Jayega , Aam Muhaddiseen Aur Ashaab E Hadees Aur Fuqaha Ka Yahi Mazhab Hai.

Ye To Is Zamane Ke Albaniyon Ki Bid'at Hai Aur Muta'assib Aur Ghaali Ghair Muqallideen Ka Aqeedah O Maslka Hai Keh Sanad Me Zo'f Dekh Kar Hadees Ko Mardood Qarar Dete Hain.

Misaal No (9):

Hazrat Ghailaan Bin Salmah Al Saqafi Ne Jab Islaam Qabool Kiya To Un Ke Nikah Me 10 Aurten Theen, Ghailan Saqafi Ke Sath Un 10 Aurton Ne Bhi Islaam Qabool Karliya, Ghailan Saqafi Ke Islaam Me Daakhil Hojane Ke Baad Huzoor Sallallahu Alaihi Wasallam Ne Un Se Kaha Keh In 10 Aurton Me 4 Ko Apne Liye Pasand Karlo Is Liye Keh 4 Se Ziayadah Shaadi Ki Islam Me Ijazat Nahi Hai.

Imam Tirmizi Rah Farmate Hain Keh Imam Bukhari Farmate The Keh Ye Hadees Ghair Mahfooz Hai Yani Hadees Muhaddiseen Ki Istelaah Me Zaeef Hai, Lekin Is Ke Bawajood Imam Tirmizi Rah Farmate Hain Keh

«وَالعَمَلُ عَلَى حَدِيثِ غَيْلَانَ بْنِ سَلَمَةَ عِنْدَ أَصْحَابِنَا مِنْهُمُ الشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ»

(Sunan Tirmizi 1128)

Yani Hum Ahle Hadees (Muhaddiseen) Hazraat Ke Yahan Jin Me Imam Shafai , Imam Ahmad, Imam Ishaaq Bhi Hain, Ghailan Bin Salamah Ki Hadees Par Amal Hai.

Naazireen Ghaur Farmayye Keh Imam Tirmizi Khud Imam Bukhari Ka Qaul Naqal Karte Hain Keh Ye Hadees Ghair Mehfooz Yani Zaeef Hai Aur Khud Hi Ye Kehte Hain Keh Ashaab E Hadees Muhaddiseen Ka Isi Par Amal Bhi Hai, Is Se Maloom Hua Keh Sanad Ke Zaeef Ko Muhaddiseen Ke Yahan Bhot Ziada Ahmiyat Haasil Nahi Thi Keh Us Ki Bunyaad Par Hadees Ko Rad Kardiya Jaye.

<u>Misaal No (10):</u>

Huzoor Sallallahu Alaihi Wasallam Ki Wafaat Ke Baad Masla Pesh Aaya Keh Apko Dafan Kahan Kiya Jaye. Sahaba E Kiraam Razi Allahu Anhum Is Bare Me Mukhtali The , Hazrat Abu Bakr Siddiq Razi Allahu Anhu Ne Farmaya Keh Main Eis Bare Me Ap Sallallahu Alaihi Wasallam Se Ek Baat Suni Hai Jis Ko Mai Bhoola Nahi Hun, Ap Sallallahu Alaihi Wasallam Ne Farmaya Tha Keh Allah Ta'ala Ambiyaa Alaihumus Salaam Ki Rooh Wahin Qabz Fermata Hai Jahan Unke Dafan Hone Ki Khwahish Hoti Hai , Hazrat Abu Bakr Razi Allahu Anhu Ki Is Baat Par Huzoor Sallallahu Alaihi Wasallam Ki Tadfeen Wahin Hui Jahan Par Ap Sallallahu Alaihi Wasallam Ki Wafaat Hui Thi Aur Wo Jagah Hujra E Aayesha Razi Allahu Anha Tha.

Huzoor Sallallahu Alaihi Wasallam Ke Dafan Ka Waqia Tareekh Ki Kitabon Me Hai Aur Uski Shohrat Tawatur Ki Had Tak Hai Aur Is Me Zara Barabar Bhi Kisi Ko Shak Nahi Keh Aapki Tadfeen Hujrae Aayesha Me Hui , Waqie Ki Soorat E Haal To Yeh Hai Lekin Hazrat Abu Bakr Razi Allahu Anhu Ki Ye Hadees Muhaddiseen Ki Istelaah Me Zaeef Hai Isliye Keh Is Ki Sanad Me Ek Raawi Mutakallim Feeh Aur Zaeef Hai, Sunye! Hazrat Abu Bakr Siddiq Razi Allahu Anhu Ki Mazkoorah Hadees Ke Bare Me Imam Tirmizi Rah Kya Farmate Hain: هَذَا حَدِيثٌ غَرِيبٌ Yani Ye Hadees Ghareeb Hai

(Sunan Tirmizi 1018)

Aur Abdur Rahman Bin Abi Bakr Ke Hafize Ki Wajeh Se Iski Tazeef Ki Jati Hai Aur Maulana Mubarakpoori Farmate Hian Keh Is Hadees Ka Zo'f Abdur Rahman Bin Abu Bakr Ke Zaeef Hone Ki Wajeh Se Hai.

Naazireen Ghaur Farmaien Keh Hadees Me Jo Mazmoon Hai Wo Apni Jagah Par Bilkul Durust Hai , Tamam Sahaba Ikram Razi Allahu Anhum Ne Hazrat Abu Bakr Siddiq Razi Allahu Anhu Ke Is Farmaan Par Aamanna Sadaqna Kaha Aur Huzoor Sallallahu Alaihi Wasallam Ke Dafan Ke Bare Me Sahaba Kiram Razi Allahu Anhum Ke Darmyan Jo Ikhtelaaf Tha Wo Khatm Hogaya. Ummat Ka Har Fard Janta Hai Keh Huzoor Sallallahu Alaihi Wasallam Ki Tadfeen Ki Jagah Wahi Hai Jahan Aap Sallallahu Alaihi Wasallam Ka Inteqal Hua Tha Lekin Muhaddiseen Ne Jab Hazrat Abu Bakr Razi Allahu

Anhu Ki Is Hadees Ko Riwayat Kiya To Un Ki Istelaah Me (Jo Hadees Bilkul Saheeh Thi) Wo Zaeef Qarar Paayi. Subhan Allah Maa A'zama Shaanuh.

Mazkoorah Baala Bayan Kardah Haqaiq Aur Misaalon Se Ye Jaan Lena Qat'an Mushkil Nahi Keh Kisi Hadees Ka Mahez Zaeef Hona Uske Matrook Hone Ki Daleel Nahi Bansakta , Na Muhaddiseen Ka Kisi Zamane Me Dastoor Raha Hai Keh Jo Hadees Fannii O Istelaahi Aetebar Se Zaeef Qarar Paati Hoo Us Par Un Ka Amal Na Raha Ho Yahi Wajeh Hai Keh Hadees Par Amal Karne Ya Na Karne Ke Bare Me Sirf Muhaddiseen Ke Saheeh O Zaeef Hone Ka Hadees Par Hokum Lagaane Ko Nigaah Me Nahi Rakha Jayega, Balkeh Ye Dekha Jayega Keh Zamana Khairul Quroon Aur Aslaaf Me In Hadeeson Par Amal Hua Hai Ya Nahi, Agar Koi Hadees Aam Taur Par Aslaaf Me Mamool Bih Rahi To Muhaddiseen Is Ko Apni Istelaah Ke Aetebar Se Khwah Zaeef Qarar Den , Haqeeqat Ke Aetebar Se Wo Hadees Zaeef Nahi Hai Balkeh Saheeh Hai Aur Agar Kisi Hadees Par Zamana Khair Ul Quroon Me Amal Nahi Raha Hai Ya Aslaaf Ne Umooman Us Ko Qabool Nahi Kiya Hai To Wo Hadees Mamool Bihi Qarar Nahi Paayegi Khwah Muhaddiseen Ki Istelaah Ke Aetebar S Wo Sehat Ke A'laa Darjeh Hi Par Kyu Na Ho.

Jo Log Is Haqeeqat Se Waqif Honge Wo Ghair Muqallideen Albaniyon Ki Is Cheekh O Pukaar Par Qat'an Dhyaan Nahi Denge Keh Fulaan Hadeees Zaeef Hai Is Liye Is Par Amal Jayaz Nahi, Ye Albaniyo Ka Dhoka Hai , Fareb Hai Aur Ummat Ko Sunnat Se Bargashta Karne Ka Nihaya Makrooh Tareekha Hai Aur Ye Fil Asl Inkaar E Hadees Ka Chor Darwaza Hai.

Allah Ta'ala Hum Sab Ko Deen Kis Aheeh Samajh Ata Kare, Hum Khuda Se Dua Karte Hain Keh Hamari Ye Chand Satren Qaaraeen Keliye Baa'is Tasalli O Tashaffi Hon…

Asmaa Ur-Rijaal / Usool-E-Hadees
USOOL E HADEES, **WEAK HADEES**, **WEAK HADITH**, **ZAEF HADEES**